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A second look at
hypnotic regression experiments

MAGONIA

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A crowded issue this quarter means we do not have room for our usual Notes & Quotes feature, or the Editorial, so just a few comments here.

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As intimated last time, or subscription rates will rise, as from the next issue. We have held them steady since 1978 a counter-inflationary record which must endear us to Our Leader. The increases will be modest, and thanks to the rising dollar, US price-hikes should be modest too, and we will be able to keep up air-mail dispatches to the States.

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Thanks to a generous offer by the organisers, MAGONIA will have a stall at the 'Festival of Creative Living', at Hove Town Hall on 28th and 29th August. More details later.

Continued from Page Eight

space and time must be variables, and it also follows that nothing can go faster than light. Some UFO enthusiasts think the only problem intravelling between the stars is that of acceleration. The space travellers would have enormous power at their disposal, but too high a rate of acceleration would crush them. These ufologists therefore devised the idea of a kind of 'anti gravity' drive which would exert the accelerating force evenly on each particle of the spaceship and its crew, thus making it unnoticable. The spaceship could thus travel at any speed free of any theoretical limitations. Practical limitations can be dismissed with an airy wave

According to relativity theory, this just will not work. If a space-ship of mass m_0 (its rest mass) takes off from Earth, and attains a velocity, v (as measured by an observer on Earth), its relativistic mass, m , is given by:

$$m = m_0 / (1 - v^2/c^2)^{1/2}$$

where c is the velocity of light (2.998×10^8 m s⁻¹). We can see what will happen by substituting appropriate values in the equation. For example, if the rest mass is of the spaceship is 10^6 kg, and its velocity is $0.9c$, its relativistic mass will be about 2.3×10^6 kg. From this equation, we can see that as v tends to c , m tends to infinity, so the energy required to accelerate the spaceship also tends to infinity.

There is also the effect of time dilation. Time passes more slowly on the spacecraft as it goes faster. This effect is not noticed by those on board, but if they return to Earth they will find that they have travelled into Earth's

future. If the spaceship travels for a time T' (as measured on Earth, at a velocity v (as measured from Earth), the time T which elapses aboard the spaceship will be:

$$T = T' (1 - v^2/c^2)^{1/2}$$

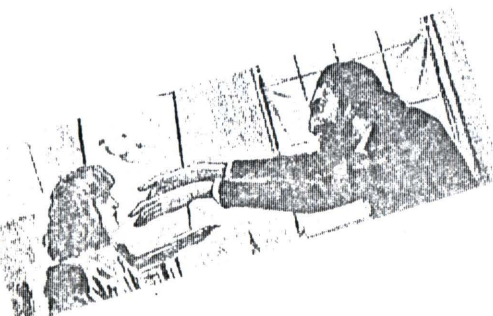
where c is the velocity of light. So if the ship travels for 10 years at a velocity of $0.9c$, the time which elapses on board will be only 4.36 years. By substituting appropriate values in the equation it can be seen that the time dilation effect increases as v increases. The velocity of light cannot be exceeded, because if you try to make v greater than c you obtain an imaginary number.

Although real scientific problems concerning relativity and quantum theory involve the use of very complex mathematical techniques, unlike the simple equations presented here, this is not the real difficulty presented by the theories. The problem is that the ideas contained in the theories are so far removed from everyday experience and commonsensical thinking that people become confused and disturbed when they attempt to think about them.

So today we live in a world where science appears to many people to have replaced religion, but where science has become more mysterious than religion ever was. Science, philosophy and theology are not independent of each other, and it is the course of their development over the centuries which provides the present-day intellectual background to controversy concerning UFOs and life on other worlds. In Part Three, I intend to apply the ideas I have been discussing to some current cases and arguments in this field. ●●●

We continue our series in which we invite contributors to take an alternative look at some of the topics which have been examined in previous issues of MAGONIA. Here Dr Willy Smith re-assesses the work of Dr Alvin Lawson on hypnotic regression on imaginary abductees.

A SECOND LOOK



In the last few years the UFO literature has been permeated by papers (1,2,3) under the signature of A H Lawson predicating the analogies, if not the identity, of real abductions with experimental abductions created by the author under laboratory conditions. Although some ufologists, like Druffel, and Rogo, have pointed out (4) the lack of validity of Lawson's research for numerous and elementary reasons, his claims have considerable impact on the lay public, as some of his contributions have appeared in popular publications.

If Lawson's opinions and arguments were to be taken at face value, all that hypnosis has accomplished from the days of Mesmer could be considered only as a mixture of bunk and fantasy, and relegated to the reject file without further ado. This is also a disservice to ufology, which, although badly needing to streamline its techniques, will gain nothing by supporting research devoid of proper scientific methodology, as seems to be the case here.

I will deal with some of the issues arising from Dr Lawson's most recent paper in *Frontiers of Science* (5), but my criticism will also encompass other published papers which, I admit, I have used to gather ammunition.

As stated by Dr Lawson, the great majority of entities described as associated with UFO sightings can be classed into six categories: humans, humanoids, animals, robots, bizarre beings, and ghostly creatures. What Lawson does not say is that the incidence of the reports of these six types is essentially different, and as far as the abduction cases are concerned, the predominant form is definitely humanoid, as shown by considerable research that has been done on the point. The Brazilian investigator J. U. Pereira has made a remarkable study (6) of 333 cases of crews associated with UFOs and after rejecting 103 cases from his original

sample due to insufficient or dubious information, concluded that only 4.2% of the remaining cases showed nonhuman forms. More recently, David Webb made an analysis of 51 abductions (7), and his results show that the great majority of the reported entities were humanoids. Likewise, Ted Bloecher's (9) report of 60 close encounters of the third kind for 1977 also seems to confirm that the vast majority of the observed entities were humanoid.

Considering the exuberance of human imagination, one would expect that if the source of the UFO reports was internal, the described entities would be extremely varied and numerous, perhaps never repeating themselves. Yet, although Lawson's six categories are omnipresent in the fantastic literature, science fiction, TV programmes, comic books, etc., the UFO witnesses' reports evidence a limited taxonomy, as one would expect to be the case if the percipients were responding to an external and very real stimulus.

In Lawson's experiment with imaginary abductions, it was found that six of his eight first subjects described entities in each of the six categories previously indicated, and this even distribution was interpreted as underlining a parallelism with real abductees. This is a non-sequitor. If anything, this result points out a fundamental difference with the real abductions, where the predominant forms are humanoids and moreover, clearly indicates that Lawson's subjects extracted the categories from the surrounding cultural milieu, in which indeed the six categories are present with similar incidences. This is, accepting the basic premise that the subjects of the experiment were really illiterate in ufological matters

This brings us to the crucial flaw in Lawson's work. In non of the published articles that I have seen is there a description of the exact procedure followed to el

imate from the experimental group those subjects knowledgeable about the UFO topic. To simply say that the subjects were quizzed before and during the hypnosis to verify they possessed no significant UFO knowledge (5, p.33) is far from enough. Some additional details are provided in a previous paper (2), as well as in a more expanded version that appeared in UFO Phenomena (3). The subjects were unpaid volunteers from local colleges and communities, recruited by an advertisement in a student paper for creating asking for "creative, verbal types for an interesting experience (sic) in hypnosis and imagination". The group ranged in age from 12 to 65 (3), and the selection was made by screening those who seemed informed about UFOs. We are kept in the dark about how this fundamental step was taken in practice, except for ambiguous reference to an informal questionnaire, which creates the impression that the selection was rather perfunctory. Yet, I dare say that at this time it would be impossible to find several, or even one individual in a student community in the United States who had not been exposed, consciously or subconsciously, to the UFO folklore. With the billing given the experiment it is easy to guess the type of unpaid volunteers who would be attracted. Must I say any more?

Lawson recognises that "no hypnotic session can entirely avoid unconscious bias and cueing" (3, p.321), but asserts that the imaginary series was generally free from such flaws. How can this be? The experimental protocol necessitated the creation of a suitable scenario for the abduction sequence, which Lawson admits was obtained by organising the questions in eight steps paralleling the events usually found in real abductions. To do this, the subjects only had to add details, which they did to their hearts' content. Add on to this the well proven desire of hypnotic subjects to please the hypnotist, and the results obtained in the experiment are almost to be expected. In fact, the opposite would have been surprising. Finally, but not least, is there not a bias in the care with which Lawson calls the real abductions "real"?

Next, Dr Lawson brings into play Carl Jung's archetypes, and what he calls abduction analogues, that is, altered states of consciousness, such as near-death experiences, hallucinations, birth trauma, and religious ecstasy. He attempts to correlate the imagery associated with all of this to the imagery reported in real and imaginary abductions, as indeed it seems that the same elementary components are present, such as, for instance, bright lights, geometric patterns, doors, and many others. But do they appear in the same context, as a common denominator in all of those phenomena? I do

not think so, and the 'reality' seems to be that those elements, instead of contributing to classing all of the categories named above into the same pigeonhole, rather tend to make the UFO experience quite separate and distinct. As it would take too long to dismember all the supposed analogies, and moreover, as the Jungian archetypes are a little passé, I will briefly discuss only one of them: the bright lights.

In the context of UFO encounters, the lights are invariably described by the recipients as attached to a definite something, which can be a solid object, or a vague structure dimly viewed through the haze created by the same brightness of the lights. But the light is undoubtedly real, whatever it might be, often turns on and off, and is clearly remembered in the aftermath of the episode. In the other types of experience, altered states of consciousness if you please, the lights are there, they are bright, but they are hard to pin down, they change position and shape, they are not attached to specific objects, and all that is left after the experience is the concept: bright light. In a near death experience we know quite well that there is not a real light, so the light perceived by the subject was in his brain, with no real existence, and he will not remember, a posteriori, a proper source for it. So, where is the similarity? I see only differences, and rather important ones at that. The same can be shown for most of the patterns developed in Lawson's encounter matrix, and it is pointless to continue, as the astute readers has by now recognised the drift of my argument.

All that Lawson has "really" shown is that the imaginary abductees describe the experiences containing the same basic elements as in the birth trauma and other altered states of consciousness, which is only to be expected, as the source of all of them seems to be the same and internal to the individual. On the other hand, the victim of a true abduction, although he might refer under hypnosis to the same basic elements appearing in the imaginary abductions displays in addition numerous indicators that neatly set aside the real experience from the induced one. Among others we have the emotional content that is evidenced by physical syndromes difficult to fake when the experience is revived; the fact that a recollection of the UFO previous to the experience exists; the physical traces that are left behind; the frequently suspected and often verified presence of a time lag, and, more important, the almost universal description of humanoids. All of these factors point to an external and objective cause like a real UFO, which on occasion we have managed to photograph, while Jung's arch-

etypes, of course, have never been caught by the camera!

But all is not loss! One thing we have learned from Dr Lawson's work is that we should be very cautious in how and by whom we obtain information from abductees, real, "real", or imaginary by using hypnotic regressions, as the problem is not a simple one. His efforts have helped in separating the real cases from the "real" stories and, by recognising the fundamental elements in each case, in validating the new cases that might come down the road.

It is questionable whether Dr. Lawson has done a service or a disservice to ufology with his collection of assumptions and opinions, lacking in scientific rigour. From the viewpoint of the layman, unfortunately, when he states that "all of the dual and multiple witness abductions I have studied seem either incompletely investigated, or lacking in independent corroboration", (5) he creates unwarranted doubts about the seriousness of the research done in cases like those of Betty Hill, Betty Andreasson, Hickson and Parker, and many others, planning the idea that all we have learned about abductions is either incorrect or worthless. That is not the case, and it is then fair to ask Dr Lawson: "Promoter or Debunker?"

1. LAWSON, Alvin H. "Hypnotic Regressions of Alleged CE III Encounters; Ambiguities on the Road to UFOs." Proceedings of the 1976 CUFOs Conference.
2. LAWSON, Alvin H. "What Can We Learn from the Study of Imaginary Abductees?" 1977 MUFON UFO Symposium Proceedings.
3. LAWSON, A. H. "Hypnosis of Imaginary UFO 'Abductees'" UFO Phenomena, 3.1, 1978/9 Bologna, Italy.
4. DRUFFEL, A. and ROGO, D. S. The Tujunga Canyon Contacts, Prentice Hall, 1980.
5. LAWSON, ALVIN H. "Archetypes and Abductees", Frontiers of Science, 2.8, Sep-Oct 1980.
6. PEREIRA, J. U. see: Phenomenes Spatiaux No. 24, June 1980.
7. WEBB, David. "Analysis of Humanoid/Abduction Reports". Proceedings of the 1978 CUFOs Conference.
8. BLOECHER, TED. "A Survey of CE III Reports for 1977". 1978 MUFON Conference Symposium, Dayton, Ohio.

The following back issues of MUFON and MAGONIA are still available, although supplies are limited:
MUFON, NS 8 - 12, at 40p each
MUFON, NS 13 - 15, at 50p each
MAGONIA, 1 - 3, at 50p each.
Please send orders, with cheque or postal order made out to 'John Rimmer' to the address on page two.

LETTERS

Dear Magonia Mobsters:

In MAGONIA 5 I was interested to read the comment made by Hilary Evans, that: "Too many English language (UFO) books are little more than expanded treatments of the theme 'Wow, just look at what astonishing things are going on!'"

During 1980 I learned why this is so, when I attempted to unload a book of my own original UFO case histories onto a British publisher.

I sent a preliminary letter outlining the nature and contents of my manuscript, provisionally entitled Portraits of Alien Encounters to twenty-three publishers. Six publishers never replied to the letter - the frequency with which publishers seem to change their addresses could have been a factor here - and twelve replied only to say they were not interested in my proposition. There were many reasons given as why my work of genius failed to arouse their interest. One factor was the economic situation, which caused one publisher to state: We very much regret to say that we could not foresee a sufficiently wide sale for this book to allow us to consider bringing it out."

Another company, which had brought out several UFO titles in the past, noted that "regrettably it falls within an area in which we have not done too well and we are therefore not extending that part of the list".

Probably the reply which was designed to create the greatest frustration in the heart of any budding author was this one: "Thank you for your letter describing Portraits of Alien Encounters. I am afraid that we have a book very similar to yours under consideration at the moment, and if we decide to publish anything on this subject, it will be the title we are considering already. I am sorry about this. Best of luck in placing your work elsewhere".

The remaining publishers expressed a wish to see the manuscript. Three of these rejected the book after spending approximately eight weeks each on considering the matter. Basically, their explanation for rejection was that it was not suitable

Continued on Page Fifteen



THE PLURALITY OF WORLDS

John Harney, BA

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PART TWO: FROM DARWIN TO THE PRESENT DAY

In part one of this series I noted that when Descartes, in expounding his mechanistic philosophy, asserted that animals were soulless automata, he was warned that this idea would ultimately be extended to human beings. Descartes wanted physical and spiritual matters to be considered separately; this would avoid useless and sterile conflict between science and theology.

Descartes's critics were vindicated when, in 1747, Julien Offray de la Mettrie (1709-51) published anonymously a book entitled *L'Homme machine*. In this book he asserted that Descartes Really believed that men, as well as animals, were merely machines, but that he had pretended to believe otherwise, for fairly obvious reasons. In La Mettrie's view there was no such thing as the soul; everything about a man including the workings of his brain could, at least in principle, be explained mechanically.

La Mettrie's kind of thinking was rather similar to that developed by the positivist philosophers of the nineteenth century. The development of positivism is credited largely to Auguste Comte (1798-1857). He did not invent the basic ideas of positivism, but his explicit development of the doctrine proved to be very influential. One of the main ideas of positivism is that all genuine knowledge is to be found by the application of scientific methods. He should not try to go beyond

what is observable and indulge in theological and metaphysical speculation. Philosophy is useful, but only as a means of clarifying the scope and methods of science. The great triumphs of science in the nineteenth century naturally increased the popularity of Comte's positivism and variations on that theme. Obviously, this way of thinking was valuable to scientists as it tended to prevent them being side-tracked into fruitless pseudo-scientific speculations.

The positivist philosopher Herbert Spencer (1820-1903) developed an idea of evolution which applied to the whole of nature and to human society. He developed this idea before Darwin published his *Origin of species by means of natural selection* (1859), having been inspired by reading Lyell's *Principles of geology* (1830-33). So Spencer presented evolution as a philosophical theory, and Darwin presented a scientific theory of evolution. It would not be greatly relevant to our present purpose to go into detail about the theory of evolution and its religious, social, and other effects, but there are a few important points to be made. One of these is the belief that constant change and adaptation necessarily involved progress. It seemed obvious that humanity must constantly gain knowledge of, and mastery over nature in order to survive.

This seems less obvious to many people

today when certain scientific discoveries, such as nuclear energy and some recent developments in biology, have made it seem that some kinds of knowledge can endanger the prospects of survival, rather than enhance them.

Darwinism greatly boosted the confidence of scientists. The inexorable process of evolution had selected humanity to be the dominant form of life on Earth and this dominance was consolidated by the progress of science.

Now the nineteenth century is certainly not noted for its preoccupation with other worlds - except perhaps the 'spirit world', which I briefly discuss later - and, indeed, speculation about other worlds has never been a central issue of philosophy or theology. However, towards the end of the nineteenth century, some people had evidently begun to ponder the implications of the possibility that the evolution of life might be in progress on other planets besides Earth. Also, the continued advance of technology made the possibility of space travel seem more and more plausible. Humanity might be the dominant species on Earth, but evolution elsewhere in our galaxy may have produced even more formidable beings and if they developed space travel and invaded the Earth, the Darwinian rule of the 'survival of the fittest' would no doubt work to our disadvantage.

In the late nineteenth century most people did not have to look very far, in astronomical terms, for a possible focus of such anxieties. Bigger and better telescopes revealed more and more detail on the planet Mars and it became widely believed that Mars was a world very like Earth. The claims of some astronomers that the planet was covered by a network of straight lines - the famous 'canals' - gave rise to much speculation about Martians, which was enhanced, no doubt, by the writings of H G Wells and other early science-fiction writers. In the 1897 airship flap, some people attributed the mysterious sightings to the activities of beings from Mars, although the majority apparently favoured less exotic explanations. However, the extraterrestrial hypothesis (ETH) did not become popular until 1947

** ** *

The materialism of positivist philosophers and scientists (some of them denied being materialists, but this point cannot be pursued here) can partially illumine some of our attitudes to the UFO phenomenon but there is obviously something missing. This is the preoccupation with the occult and the mysterious which pervades much of the literature on UFOs. Some people seem to see in UFOs a possible link between the

material world explored by science, and the spiritual world of religion and idealist philosophies. This sort of approach has quite respectable antecedents in nineteenth century science. Many scientists expressed their opposition to materialism and one of their lines of argument was that positivism was a useful philosophical approach to the investigation of the visible universe, but beyond the physical and temporal universe was the unknown, unknowable - save by intuition or revelation - and eternal spiritual world. Ideas of this nature were explored at length by two eminent scientists Balfour Stewart (1828-87) and P G Tait (1831-1901) in a book entitled *The unseen universe or physical speculations on a future state*, which was first published, anonymously, in 1875. The authors were Christians and their philosophical standpoint could be described as one of dualistic idealism. They argued that there was a link between the physical and spiritual worlds and that this link was the 'luminiferous ether' which pervaded the entire universe. The concept of an all-pervading imponderable ether was at that time a respectable scientific concept although not of course subscribed to by all scientists. It was obviously useful as the medium by which light and other forms of energy were transmitted through apparently empty space. Stewart and Tait, however, speculated that the ether was also able to store energy and information in such a way that it provided a link between the physical body and the spiritual body, so that after the death of a person's physical body his spiritual body would come into action, using the ether as its vehicle for thought and activity.

Now it might be argued that Stewart, Tait and others who opposed materialism may not have been entirely sincere. It is well known that many Victorian thinkers were of the opinion that a belief in God and personal immortality was necessary for the preservation of morality and public order. Indeed, the views of Stewart and Tait on questions of 'law and order' would certainly not be regarded by most people today as being progressive. However I am not concerned here with motives or with the validity or otherwise of the beliefs under discussion; I am concerned with the influence of the development of such ideas on the beliefs and presuppositions of the peoples of today, and the inevitable effects of such ideas on their attitudes to the questions of UFOs and intelligent life in the universe.

The rise of spiritualism in the nineteenth century attracted the attention of many of those scientists who were unhappy with rigorously materialistic concepts of the nature of reality. Some of them were determined that allegedly psychical phenom-

ena should be subjected to scientific investigation. The Society for Psychical Research was founded in London in 1882, and similar organisations were later founded in other places. Since then parapsychology has striven to become accepted by the scientific community as a genuine scientific discipline. Unlike most other branches of novel scientific endeavour, it has failed to gain general acceptance. One objection is that the phenomenon investigated can be explained in terms of known scientific principles, without recourse to spirits or the idea of the transmission of information from one person to another without the expenditure of physical energy. Another objection is that there is no coherent framework of scientific theory which could be employed to predict the precise conditions under which psychical phenomena are likely to occur and to devise and perform repeatable experiments under carefully controlled conditions.

Perhaps the main reason why parapsychology was and remains a controversial subject is that its subject-matter is seen by many people as either threatening or reinforcing their most cherished beliefs concerning the nature of reality and the meaning and purpose of life. In Victorian Britain, persons with strong beliefs tended to oppose parapsychology and the popular spiritualism which formed part of its subject matter. Many such persons believed that science and Christianity were incompatible and had chosen one or the other. Both sides tended to regard alleged psychical phenomena as being illusory, a product of ignorance and superstition. Others found that they could no longer believe in the doctrines of Christianity because when these were examined in the light of the new scientific knowledge they seemed irrational. However, they felt that science offered no substitute for faith, and they still felt the need for that ultimate eternal reality which alone could satisfy man's spiritual needs. They thus hoped that psychical research would provide them with new facts and insights which would enable them to build a new synthesis of knowledge and belief.

Meanwhile, mainstream Victorian science was becoming more and more self-confident. As the end of the century drew near it seemed that practically all of the major laws of physics had been discovered and that there were merely some loose ends to tie up. It was the investigation of these 'loose ends' which led to the undoing of classical physics. The development of quantum theory during the first 30 years of this century did away with the notion of solid indivisible atoms behaving in a manner determined by the initial state

of the universe and substituted probability for certainty. This did not make too much difference for most practical purposes, because the laws of probability demonstrate that unpredictable microscopic events combine to produce predictable macroscopic events.

However, one important aspect of quantum theory is relevant here. It had long been known that light energy is propagated in the form of waves, this having been deduced by observing diffraction and interference patterns produced by light similar to patterns produced by mechanical waves, such as those produced by throwing stones in a pond. It had also been observed that electromagnetic waves behaved like particles. If these waves were simply produced by disturbances of the ether, they would merely set up corresponding disturbances in objects they encountered on moving outwards from the source. But they did more than this; they also exerted pressure which repelled the objects. Thus they also behaved like solid particles. Eventually an important relationship was discovered. A particle with momentum p would have a wavelength λ , given by:

$$\lambda = h/p,$$

where h is Planck's constant, which has the value 6.62×10^{-34} joule seconds. This value is so very small that the wave effect for macroscopic particles is negligible, but of very great importance in describing the behaviour of electromagnetic radiation involving sub-atomic particles, or 'wavicles' as they are sometimes called in this context.

The importance of all this, for our present purposes, is that it makes the ether redundant, so that those who still cling to the idea today do so for reasons other than the scientific. The great thing about the ether was its flexibility. It could accommodate anything, from heat light and radio waves to the souls of the departed, and anything else which may occur to you. It is used today by many ufologists to accommodate 'etheric' spaceships with 'etheric' crews which are conveniently invisible to those of us who are not tuned to their 'vibrations'. Of course, most people who think in this way are unaware that the ether has no place in modern physics and this partly explains their hostility to 'conventional' science.

One of the most frustrating constraints imposed on interstellar communication is that provided by Einstein's theory of special relativity. According to the theory, the speed of light is constant and independent of the movement of the observer. It follows from this that

Continued on Page Two

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1028 9 May 1962 0730 hrs
BAHIA (BUENOS AIRES, ARGENTINA) On Highway 35 near Bahia Jose Carlos Garcia, an employee of the naval base at Puerto Belgrano, was out on a hunting expedition with several friends; when before they had gone very far they saw a glow which they thought were the lights of some nearby town. They then saw it came from a luminous object, glowing like a mercury vapour lamp. It rose into the air and discharged two similar objects. One of them flew along the road above the hunters' jeep, while the others rose vertically into the sky and disappeared. They pursued the remaining craft for 8 mins. until it accelerated out of sight. (FSRCH, 12, p.9 - Uriondo 20 - Siete Dias Ilustrados 8 May)

1029 12 May 1962 0410 hrs
BAHIA BIANCA (BUENOS AIRES, ARG.) While travelling from Bahia Bianca to Jacinto Arauz three truckdrivers, Valentino and Gaurio Tomassini and Humberto Zenobi, saw a light, 200m away, like a lantern going on and off, in a field 40m from the wire fence. As they slowed down they saw a row of 20-30 lights come on, giving the impression of a brilliantly illuminated railway carriage. When they reached a point some 70m from the object two green lights came on, one at the end and one in the middle of the row. The drivers then turned both their trucks' headlights onto the object. The 'windows' flared up brilliantly, they rose and crossed the road at 4m alt. The lights went out, and a reddish flame came from the lower half, as the object emitted a low humming sound. It then split into two sections which flew off in different directions. At the site where the thing was first seen, the grass was burned over an area of 60m diam., and there were damp, leaden coloured patches, which when analysed at the Southern National University turned out to be sodium and potassium carbonate. (FSRCH, 12, p.10 - Uriondo - La Nacion 24 May 62 :: Heiden - Ribera III p.81 - CIFE :: 1533 - SERGIO 30 + CODOVNI 62

1030 12 May 1962 0430 hrs
JUJUY (JUJUY, ARGENTINA) Four people travelling by car saw three luminous objects that followed them at close range, lighting up the car. The brilliance damaged the retina of one of the witnesses eyes, a condition which required medical treatment. The lights were below the level of the horizon. One light went behind trees where it landed, staying on the ground for an hour before taking off at high speed. It was round, with a blinking light. During the time of the landing the witnesses had run out of petrol, and were waiting in the drizzling rain. (Heiden - Ribera III, p.85 - CIFE, case 11 + La Nueva Provincia 23 May 72 :: 1532 - APRO Bulletin July 63)

1031 13 May 1962 0400 hrs
ONCATIVO (CORDOBA, ARGENTINA) Two young ladies driving from Rosario to Cordoba saw an elongated object with red, green and yellow streaks, cross the road ahead of them, at high speed. They then encountered a fog, which caused them to drive in low gear. The fog appeared to decrease considerably as they saw a red machine partly hidden by some bushes. It was shaped like a hut and had portholes and red, yellow and green lights arranged in an arrow-like form. The object had apparently been seen in flight at several locations in the state. (FSR, 12, p.10 - Uriondo - La Razon 15 May 62 :: Lor IV, 237 :: 1534 - CODOVNI 62 :: Heiden - Ribera III, pp.81+97)

1032 13 May 1962 0400 hrs
LA ARANA (LA PAMPA, ARGENTINA) At this town, 40m west of Santa Rosa, people attending a meeting saw a powerful light, on the ground to begin with, which then rose accompanied by various luminous objects of similar shape, which seemed to rotate as they flew along. (FSR 12, p.10 - Uriondo 23 - La Prensa 18 May 62)

1033 13 May 1962 0415 hrs
MERCEDES (SAN LUIS, ARGENTINA) Air Force sub-officer Glashischa was driving his car, accompanied by his wife and family when they saw a luminous mass about 20m diam, 2-3m high, about 100m from the side of the road. It appeared to be rotating on its axis and was silent. He wanted to get closer to it, but his wife prevented him. (FSRCH, 15, p.10 - Uriondo - letter from witness to CADIIU)

1034 13 May 1962 0430 hrs
MONTE DE LAS PALOMAS, RIO PRIMERA (CORDOBA, ARGENTINA) Eduardo Overjero and three well-known professional men from Cordoba were out hunting when they saw a small ball of violet light descend and vanish amongst the trees. They thought it might have been a meteorite, but a few moments later the whole area began to be flooded by a whitish mist, which grew

denser until it was impossible to see. The mist felt dry, and had an indeterminate smell. Despite the mist they were able to see a light at treetop level coming from the west, they ruled out the idea that it might have been a locomotive headlight, as the line was too far away. The light then passed over only a few meters away, and they saw it consisted of two discoidal shapes. The mist vanished as though it had been absorbed by the phenomenon. (FSR, 17 p.iii - Uriondo 26 - Letter from Overjo to CADLU)

1035 22 May 1962 (approx. date)

MINIFREDA (LA PAMPA, ARGENTINA) A woman observed a disc-shaped machine land on her farm between Minifreda and Anguil. There emerged from it two ugly, robot-like creatures, when the woman screamed the two creatures returned to the object which took off at tremendous speed. Her husband ran to the spot and saw the object flying away. An area of ground 5-6m diam. was found flattened and burned as if by a fierce flame. The woman was so badly shocked by the incident that she had to undergo psychiatric treatment. (FSR, 8, 5, p.62 - Buenos Aires Herald 26 May 62 - Vancouver Sun 25 May 62 - Argentine TV; M535 - La Reforma 24 May 62; Brothers 1, 2, p.51; Keyhoe Vb, p.142)

1036 31 May 1962 2100 hrs

QUEBEC (QUEBEC, CANADA) A woman hanging out clothes to dry saw a 'ketchup red' barrel-shaped object flying no more than 150m away. It was 2.4-2.7m high and 1.8m wide. Two entities could be seen inside through two portholes. She saw it for about two mins. (Ingraves, p.43 - UFO Quebec 6, p.12 - Jido Hoville)

1037 June 1962 2330 hrs

TURTLE CREEK (PENNSYLVANIA) On a warm evening Gregory Sciotti (19) awoke with the feeling that there was an intruder in the house, and a light shining in his room. He was unable to move, while something shuffled outside his door. The light then went out and the paralysis vanished. He went to investigate, and found both of his dogs missing. The next night while sitting with his girlfriend in a car parked in his driveway, a oval machine with four windows which rose up from the woods behind his house, and passed overhead. (FSR, 15, 5, p.27 - Keel)

1038 June 1962 night

ESTES PARK (COLORADO) An 19-yr-old semi-literate shipping clerk was about to go to bed when his attention was caught by a blue-white flash, and from his balcony he saw a blue globe come to rest on a hill top 400m away. As the youth stood paralysed, the light bobbed towards him, stopping only 60cm away. A strange "musical" voice told him to enter the sphere, which he

found to be an empty, blue, glass-like bubble. In this device he was taken to a large black craft, where he encountered several beings in black uniforms, with disc-shaped shoulder pieces, and a serpent motif on the pocket. These beings introduced a beautiful girl, 1.6m tall who conversed by "putting pictures in my mind". The beings claimed to be representatives of 'far galaxies'. (Salisbury, p.145 - letter from youth)

1039 1 June 1962

BORDENTOWN (NEW JERSEY) Investigating heavy disturbance on her TV set, Mrs J. Bilancio saw a fist-sized object moving amongst the branches of a tree. It glowed brightly then accelerated away into the sky. (APRO July 1963, p.6)

1040 15 June 1962 Night

PRINCE OF WALES ISLAND (QUEENSLAND, AUSTRALIA) Two people on Thursday 1. saw an object about 14m long fly across the sky and disappear at nearby Prince of Wales I. The next day a search was mounted on the island by Eddie Thorp and four other people. They climbed a hill and saw a dull silver object glinting on another hill 1.6 km away. When they arrived at this location they found nothing unusual. (FSR, 8, 5, p.24 - Courier Mail 18 Jun 62)

1041 26 June 1962 Night

VERONA (ITALY) Mrs Maria Peregozzo, her daughter Luisa (25) and son Roberto (20) of via Abramo Massolongo were sitting by her open bedroom window on this hot night, when for an hour they watched a silver disc manoeuvring in a zig-zag manner above the church of Santa Anastasia, opposite. The women then decided to go to bed, Roberto retiring to his own room. The women shared a room, Luisa sleeping near the window. At 1300 hrs Luisa awoke with a feeling of icy cold, her teeth chattering. The whole room then seemed to be invaded by a green fluctuating light. She saw, in the open window, only two paces from her bed "an incorporeal being in human form", the outlines hazily defined, the body transparent. It was gigantic, with an enormous, close-shaven head, huge legs, and hands stretched out as if to carry her off. It was motionless, odourless, and only its hands brushed her. He screams awakened her mother, who also saw the figure before fainting; Roberto then entered the room, and he too saw the apparition, which began to recede and grew smaller. The freezing cold still permeated the room. The family was so unnerved by the incident that they moved to the country, 5km from the town. (FSR, 9, 2, p.5 - La Dominica del Corriere 28 Oct 62 - Dino Buzzati - Roberto Peregozzo)

1042 30 June 1962

AYO-AYO (BOLIVIA) Mayor Manuel Orosco of this town, 60km from La Paz, his son Manuel, and others, saw a strange object like a capsule in the sky, which seemed to fall on a precipice. The witnesses thought that the appearance of this object - of which no trace was found - was connected with the equally strange appearance of an apparently semi-tame puma (a rare beast in Bolivia) in the locality. (Heiden - Ribera III, p.231 - E.F.E. dispatch, 17 Jul 62)

1043 Summer 1962 (appx. year) 2355 hrs

HOLTON AIRFIELD (BERKSHIRE, ENGLAND) Mr W. and his girlfriend were sitting in an MG sports car on the downs above the airfield, when they caught sight of an object in the sky less than 800m away. It was a spherical mass of whirling white light, which arced down into some trees ahead of, and below them. The girl became hysterical so they tried to drive away but found the car's electrical system was dead. After pushing for 500m the car started. No fault could be found. Next day the girl could remember nothing of the incident. Mr W was in the RAF, and the girl an RAF nurse. (FSR, 24, 3, p.12 - John Makin first hand)

1044 Summer 1962 1800 hrs

CLAY (ALABAMA) Dean Self was walking home along the Clay-Palmerdale road after visiting a friend, when he heard a sound "like a wind in a pine tree", then an unnatural silence. Looking up he was terrified to see an object 30m above him. It was 12m long, with a cabin about 2m high at the front. It had a smooth white surface with multicoloured lights on the underside, which pulsed in rhythm with a muted throbbing sound which seemed to affect his whole body. The object suddenly vanished, the "wind" was heard again, then the natural sounds returned. (Fate, May 77, p.75 - Mildred Higgins)

1045 3 July 1962 Early morning

COCORAN (CALIFORNIA) F Montijo, and fire station employee R Thompson, saw a luminous glow on or near the ground for five minutes, before it shot into the sky leaving a blue and orange trail. (Greenwood - APRO Jan 63, p.4)

1046 13 July 1962

CRESPO near GOYA (ENTRE RIOS, ARGENTINA) Dr Gazua, a well known physician from the town of Parana, and his wife, were driving near Crespo when he saw a large, luminous object some metres distant. Two beings, about 2m tall emerged from the object. They were reddish coloured, anthropoid, with enormous eyes. They made signs that he should stop, but the doctor accelerated away, while his wife collapsed from shock. A lorry driver, who was not ident-

fied, confirmed the story, claiming that he saw three creatures. (LUFORO Bulletin 3, 5, p.14 - O Globo, 19 Jul 62; Humanoids, p.37 - Creighton - El mundo 25 Jun 64; Jorge D Pineda; Les ETs, 122)

1047 19 July 1962

ASHEBORO (NORTH CAROLINA) Two adults saw an object which rushed through treetops and settled in a creek with a bubbling sound (Sanderson IIa, p.226 - Saucer News Sep 62, p.24)

1048 28 July 1962

Pre-dawn
AVALON (CALIFORNIA) About 9.5km from Avalon, the skipper of a charter hire fishing boat saw lights low on the water. Along with crew members he observed them through binoculars as their boat approached 400m of the lights, which were seen to come from a craft resembling the stern of a submarine, steel gray, with no markings, on which five men could be seen. Two were in all-white suits, two in dark trousers and white shirts, and one in a sky-blue jump-suit. The craft headed for the fishing boat, forcing them to turn hard, then moved out to sea at surprising speed, but making no noise despite a good-sized swell. Only its tail and an unusual shaped afterstructure were visible, resembling no known submarine. (Lor II, p.52 + APRO Bulletin May 62, p.2 - Los Angeles Times 25 Oct 62 - Marvin Hiles)

1049 27 July 1962

BAJADA GRANDE (ENTRE RIOS, ARGENT.) Ricardo Mieres (17), a student at Parana National College was riding his motorcycle near Bajada Grande, 5km from Parana, when he encountered a very tall creature with a head shaped like a watermelon, and three eyes, which "stared fixedly, without blinking". The being had very long, almost white hair. Ricardo tried to drive away, but his engine had gone dead. The figure approached him and pulled the scarf from his neck, the turned round like a robot, walking off leaving footprints in the sandy soil. The bike now functioned, and Ricardo drove into town to collect a party to hunt the figure. All they found were the footprints and the scarf. Several people saw something luminous fly past at about this time. (Humanoids, p.37 - Creighton - La Razon 29 Jul 62; M539)

1050 29 July 1962

PANAMBI (RIO GRANDE DO SUL, BRAZIL) While driving along the Panambi Pejucara road, farmer Joao Lomberezo (or Londero) and his employee Antonio Garoup (or Giarumpe), to the farmer's home, the engine stopped, and they saw an apparatus resembling a giant bottle with two necks, 40m long, 15m wide, standing at the side of the road. At each extremity was a man, exchanging

luminous signs. After ten minutes, the object took off, disappearing at great speed. People in nearby Cruz Alta reported seeing an intensely luminous object in the sky. (FSR 3,6,p.23 - Diario 2 Aug 62 :: SBRDV Special 1975 - Diario + Luta Democrática 3 Aug 62 :: Heiden (for clarification of place-names) :: les ETS 123 - Diario des Noticias 1 Aug 62 + GIOANI)

1051 August 1962

GULF OF SAN MATIAS (RIO NEGRO, ARG.)
Vincente A Bordoli, a truck driver based in Mar Del Plata, and his son Hugo, were driving along National Route 3, when they saw a strange, brilliant formation periodically entering and emerging from the Gulf. It eventually climbed into the sky and disappeared. (HUFON UFO Journal 130,p.4 - Joseph M Brill - EDVONI)

1052 August 1962

2330 hrs
SANDLING near SALTWOOD, (KENT, ENGLAND) Bruce Leggatt (17) had just ridden past Sandling station on his scooter on this very warm night, when the air turned cold. He became afraid, and accelerated. Looking over his shoulder, he glimpsed a yellow oval object, rough in outline, which extended over the width of the road (c. 6m). He became more afraid, feeling that he was being watched. This feeling persisted some time after he turned onto a main road. (LUFORO Bulletin 4,5,p.2 - Charles Strickland)

1053 1 August 1962

0140 hrs
OLIVOS (ARGENTINA) Ricardo Sommer and his wife were driving in a truck between Olmos and Mar del Plata, when a huge cylinder came up behind them and hovered over the truck as they travelled along. It gave off an intense light, and red sparks, pacing the truck for 15km before turning away and disappearing (Greenwood - APHO)

1054 1 August 1962

2315 hrs
LE BRUGC (VAR, FRANCE) Three fishermen were out in two boats, when the lone fisherman saw an elongated metallic body with a turret at the middle, resting on the surface, about 300m away. He alerted his two colleagues, thinking it was a foreign submarine. About a dozen frogmen emerged from the water nearby and entered the craft; all but the last, who waved, ignored the fishermen's shouts over loudhailers. Suddenly the machine rose out of the water, lit up red and green lights, and a white searchlight which reached as far as their boats. The light went out as the craft, now illuminated by an orange glow, rose, slowly rotating, to a height of 20m. The fishermen now realised that the craft was an oval, almost round dish. The light grew brighter as it began to rotate faster,

then shot off horizontally, soundlessly; then climbed in a curve to be lost amongst the stars. (FSRCH 14,p.14 - LULIN Contact 1055 2 August 1962 0005 hrs

CAMBA PUNTA, CORRIENTES CITY (CORRIENTES, ARG.) Luis Harvey the manager of Camba Punta, the airport for Corrientes, east of the city, was phoned to say that an aircraft, not answering to radio calls, and apparently in distress, was circling the airfield. Harvey and his staff rushed to the scene. To their surprise, instead of a plane they found a sphere, which hovered a metre or so above the ground. It rotated on an axis, shooting out powerful beams of blue, green and orange light. This lasted for 3 mins, before 'leaving at high speed'. An official enquiry took place. (FSRCH 15,10 - Urionde 32 - La Voz del Interior 3 Aug 62 + La Razón 3 Aug 62 :: FSR 10,4,p.10 - Creighton - Los Andes nd. :: Heiden - Banchs p.21 + ANGLADA p.330 - La Razón op.cit.:: Heiden - Ribera III,p.97 + UFO Evidence 171 + Personal study to locate correct location) DETAILS IN FSR ARE INACCURATE, AGLANDIA GIVES DATE AS 1ST.

1056 5 August 1962

0145 hrs
LAS ARMAS (BUENOS AIRES, ARGENTINA)
While driving along the road from Las Armas to Piran, on his way to Mar del Plata truck driver Pedro Atilli found that his truck's engine suddenly cut out. He got out with a lantern to find out what was wrong, when to his astonishment the engine came on again. At the same moment he became aware of a tremendous light coming from a cigar shaped object, either on or just above the ground, 300m away. It appeared to be appx. 25m diam., with a powerful orange glow, interspersed with flashes of pale violet and bright green light. He stood dumbfounded before the object rose and moved westward at tremendous speed. (FSR 10,4,p.11 - Creighton :: Ribera III,p.98 :: FSRCH 17,p.10 - Urionde, quoting above)

1057 12 August 1962

Night
CATHILO (LA PAMPA, ARGENTINA) Five truck drivers near this town, travelling along National Highway 5 from Buenos Aires to Santa Rosa saw something immensely bright rise from the ground and vanish in the sky at enormous speed. (FSRCH 17,p.10 - Urionde 34 - Ribera III,p.99)

1058 15 August 1962

NEW BRUNSWICK (NEW JERSEY) Ray Bart-Kowetch and ten other people saw a large domed object about twice the size of a house, with a flashing light on top, come out of an "opening in the sky". It flew slowly, and as it turned around they saw the silhouette of a figure through one of the small windows. The craft hovered just above the TV aerial of the house. (Heiden - Barker II,p.20)



ONE OF THE curiosities of the UFO phenomenon is that mysterious set of individuals, known for convenience as the MIB - the Men in Black. Speculations about their origin, purpose and existence are rife amongst nuts-and-bolts ufologists, as well as those of a 'paranormalist' persuasion. Usually the MIB incidents are of such a nature that misidentifications (as in the more mechanistic UFO cases) is out of the question. However, hoax MIBs are a different matter.

Considering the recent emphasis that has been placed on the need to record and discuss identified UFO experiences, by Hendry (1) and others, I feel that this present case merits presentation here, if for no other reason than its interest as an anecdote.

On February 24th 1979, Northern England was 'invaded' by UFOs in the middle of the night. I was woken at 0200 hrs by Mike Sachs, a self-employed tailor living in Stacksteads, near Bacup, in the Pennines. (2) He said he had seen a UFO land, and was going out to photograph it. The result was a complex incident that also involved two police officers who also saw something, and dozens of other witnesses in Greater Manchester and Merseyside who saw something very similar, but probably not the same thing. The Ministry of Defence became involved, and explained the events away as being sightings of a P-111 aircraft. (3)

The story has dragged on since that date and our team of investigators in Manchester (HUFORA) has attempted a detailed analysis of the continued sightings in the northern hills (4)(5).

HUFORA is not an open membership body and unlike most UFO groups does not hold open meetings. In fact our membership has remained exactly the same for three years, without additions or losses. Admission to our meetings is by invitation only. In

charge of the investigations for this series of events (investigations which have lasted eighteen months and are still proceeding) is Norman Collinson, who is a Detective-Inspector in the Fraud Squad of the Greater Manchester Police Criminal Investigation Department, who is himself a four-times witness to these events.

During the course of these investigations, however, a number of events have occurred which one imagines most ufologists would have interpreted within the UFO context. A situation like this seems to cry out for publicity, but we have so far refused to aim for this. For example, a family have disappeared from the farm following a close encounter experience. Collinson has been unable to find them for months, and the farm remains deserted. It would be quite easy to see this as an abduction, but such a conclusion would be based on inference and prejudicial bias - factors which are vastly under-rated in their importance in UFO investigations.

In September 1980 a new situation began to develop when Mike Sachs was visited in his shop by a local man, whom he did not know. He was aged in his late forties, well dressed, and a typical 'executive type'. Sachs succeeded in switching the conversation around to UFOs - something he is quite adept at, since his personal experiences have rather swept him off his feet in a flood of over-enthusiasm. The visitor displayed an interest, and began to recount, in a matter-of-fact way, that he was Detective Inspector with the CII, and was engaged on the hunt for the notorious 'Yorkshire Ripper', responsible for over a dozen murders of women in the industrial towns of Northern England, over a period of five years. He claimed that he

had been seconded from the Greater Manchester force to that of Leeds, where most of the murders had taken place, and from where the hunt was being organised. He explained to Sachs that a few years earlier, when working at Todmorden, just over the Yorkshire boundary, he and another officer were 'buzzed' in their car by a UFO, which had almost sat on the bonnet. On reporting it to their superiors they were interviewed by the Ministry of Defence, and security officers from the Fylingdales early-warning radar establishment, whilst, according to the visitor, police-cars tore all over the moors throughout the night in search of the intruder.

This story sounded plausible to Sachs. He told the man, who said he was called Peter Hargreaves, that Collinson was involved in local investigations, and being another CID officer, Hargreaves might know him. He said he did not, but agreed to relate his story to the fellow officer.

When the man returned some time later to collect his suit, Sachs asked if he could ring Norman Collinson so the two could speak. This they did, and Collinson talked at some length with the visitor. They chatted informally about the local force and procedures, before the investigator went on to quiz him at some length about his reported sighting. Hargreaves described this in great detail, and then suggested that a copy of the original police file might be available. Collinson asked if he could copy this, to send along to me. Hargreaves said that this would be filed at Wakefield - which Collinson knew was perfectly correct police procedure. He agreed to send a copy of this through normal police channels.

Two days later Collinson's superior officer commented "I believe you have been speaking to a friend of one of my friends". Collinson did not at first realise who was being spoken about when the senior officer said that Peter Hargreaves was the managing director of a chemical company in Ripon, North Yorkshire. Collinson denied that this could be the same person, until the senior officer insisted that Hargreaves had indeed told his friend that he had spoken to Norman Collinson. When Collinson realised just who was being discussed he said "You mean Detective Inspector Peter Hargreaves?" The senior officer laughed, and repeated that the person they were discussing was the director of a chemical company. Collinson then related the full story.

Perturbed by this sequence of events, he rang Hargreaves at the home number he had been given, and asked if the report he had promised was on its way from Wakefield. He was told that it would be with him in

the next day or so, Collinson then put it to Hargreaves directly that he was not a detective, but a company director, but Hargreaves denied this flatly, and was so adamant that Collinson (who had previously not doubted Hargreaves bona-fides because of his knowledge of police procedure) began to think that there had been a huge mix-up, and there were two Peter Hargreaves! He even threatened Hargreaves with prosecution for impersonating a police officer, but was told "Well, you can come here and arrest me if you like, but you will look silly when the truth comes out that I am in the CID!"

Collinson, by now very unsure of his footing, took one last stab, and said "Alright then, I will ring up --- Chemicals and speak to this Peter Hargreaves who is Managing Director there". At this there was a silence, then a stuttered "No... don't do that." "Why not?" "Well, it's me, isn't it?" came the reply.

After discussing the matter with his superior officer, and discovering that the claimant apparently had no history of mental illness, they decided to bring him to the police station for questioning. He was brought to Manchester from Ripon, and given a full 'grilling'. Because he was so convincing he was given what has become known as the 'Ripper treatment' afforded to anyone questioned in the 'Yorkshire Ripper' hunt, with fingerprints, handwriting samples and so forth accompanying the interrogation. It had all been a joke, Hargreaves insisted before being released with a good fright behind him as a suitable warning.

A number of puzzling elements remain in this case. The sheer coincidences seem incredible. (6) Why did the hoaxer risk so much by getting deeply involved with a fraud within the police? Why did he not back down when threatened with arrest? On the other hand, why did he break down when a telephone call to the chemical works was threatened? On past form that would seem to have been something he could have dealt with easily. These are questions we cannot answer here, but one thing is certain. This episode was a complete hoax, and a convincing one, which might easily have been extended and fooled the whole CID! It was only uncovered by a combination of persistence and incredible chance, which in most cases simply would not have happened. In that event we might now be considering a classic case study in the UFO literature, and not the apparent fantasy of an obscurely motivated individual.

The probability that this has happened before without being discovered is a very sobering thought. The reason why it happened in this instance is perhaps just as thought provoking.

★★★★★★★★★★



Continued from Page Five

for their publishing programmes.

A fourth publisher showed a little more interest, but finally their editor replied to say that: "I regret that we cannot make you an offer for publication. The reason is that we feel that your viewpoint that UFO experiences are subjective would probably not be particularly welcome to people who believe that there is at least an objective element in them, and these are the people who generally buy UFO books."

"This is not a criticism of the book itself, but is based on our view of the chance of commercial success".

From this it becomes obvious why the gibberish of the type produced by Arthur Shuttlewood, and others, is so eagerly sought by British publishers, and explains why British ufologists are seen in such a poor light by overseas experts.

It is a sad fact that British publishers have a stereotyped view of what the public wants in the way of UFO books, and anything which doesn't twist the facts to accommodate this image is banished to the wilds of MAGONIA. It is understandable that publishers, especially in the present economic climate, should think twice about investing their funds in a book which doesn't fit their 'image', but it is clear that many of the books which they do release are not financially successful because of their predictable content and format.

Consequently, when the British Steel Corporation kicks me out of my job and my mortgage becomes an insufferable burden, I might be tempted to grab my typewriter and relate for the benefit of rich, thick, punters, these immortal words:

"Wow, just look at what astonishing things are going on!"

Cheers A Nigel Watson
Althorpe, S. Humberside

Dear John:

Thank you for your over-kind comments on INTCAT. May I pass them on to my correspondents, who have really worked hard over this time. I wish to thank Richard Heiden, Jacques Bonabot, Alain Gamard, Barry Greenwood, Maurizio Verga, Eduardo Russo and Bernard Delair for supplying numerous abstracts; Jacques Vallee and Vincente Juan Ballester and Keith Basterfield, for allowing me to use their material, and many other correspondents, who have supplied out-of-the-way information.

INTCAT will have been going ten years this summer, and if I had foreseen what a monster it would become, I would never have started. By the end of this year I hope to

have a complete manuscript of a new Century of UFO Landings 1880 - 1980. INTCAT will not be taken beyond 1980.

May I take this opportunity of apologising to correspondents, who never seem to get answers to their letters. Your letters are appreciated, and hopefully when INTCAT is finished, I will have some time to devote to correspondence with you all.

I'm sure readers will want to join me in congratulating John on his sterling effort in single-handedly publishing, editing, mailing, and generally doing the donkey work on the bulletin for the last five years, during which the highest standards have been maintained.

Best Wishes Peter Rogerson
Urmston, Manchester

(This mutual admiration society is now closed - Editor)

Continued from Page Fourteen

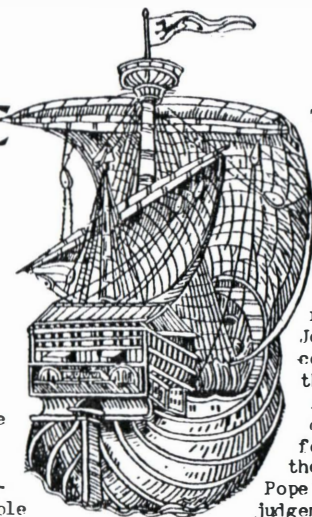
NOTES:

1. HENDRY, Allen. The UFO Handbook, Sphere London, 1980.
2. See: A Classic UAP Event, handles, J. in UFO INSIGHT, September 1980, based on a lecture by the author to a NUFON conference in Liverpool.
3. The F-111 theory fitted the sightings in the West Pennines, but the Stackstead sightings were not publicised, and left out of the data on which this evaluation was produced.
4. The whole investigation was full of coincidences. Stackstead, the home of the incidents, is a tiny hamlet, hardly on the maps, yet it is where I was born, although I now live 30 miles away. My uncles was a close associate of Mike Sachs before he became self-employed, and Norman Collinson's immediate superior officer is Sach's brother-in-law. And there are several more to add to a very long list.
5. A detailed report on the NUFON investigation is to be featured in FSI under the title The Mossendale Anomaly. This recounts the observations and our attempts to identify the source.
6. Even more incredible, one might add, when one remembers that Manchester is 20 miles south of Stackstead, which is 40 miles south-west of Ripon. The expectation of a link between Collinson's colleague in Manchester and Hargreaves in Ripon is slim. Why would Hargreaves tell his friend he had spoken to Collinson in the first place? I think any ufologist who can work out this case should be in the CID themselves!

madoc

john fletcher

ABOUT 1170, a Prince Madoc, son of Prince Owen Gwyneth, may, or may not, have sailed west and discovered, (or, after the Egyptians, the Irish, and the Vikings, rediscovered) America. It is possible that lost romances and medieval geographical texts referred to this voyage, and it was on this, and the secret knowledge of Bristol merchants, who knew of America but wanted to keep it secret because of the Newfoundland fishing banks, that Christopher Columbus set off on his voyage to 'discover' America and claim it for Spain. The story went that Madoc discovered America, returned to Wales with the news, and with a group of followers, disappeared into the Atlantic mists, never to be seen again.



The Tudors marked the high water mark of Welsh influence in England. Not only were the Tudors themselves partly Welsh, but they brought to prominence such Welsh families as the Cecils and the Herberts. Perhaps the most famous Welshman of all in the reign of the red-haired Elizabeth, was Dr. John Dee, cabalist, alchemist, conjuror, antiquary and one-man think tank for the Queen.

England was in the midst of her competitive jockeying with Spain for control of the New World, the Spaniards making much of the Pope's - the 'papist antichrist' - judgement that the New World should be split between Spain and Portugal.

The English were looking for ideological justification of their imperial adventures and prior proof of ownership.

In 1580, John Dee published his General and Rare Memorials Pertaining to the Perfect Arte of Navigation, which is the first printed reference which we have to the Madoc story. The basis to the British claim to America and the argument for its superiority to the Spanish claim was firmly based on the indisputable historical fact that Madoc had discovered America. Dee, and Richard Hakluyt ten years later, further embroidered the tale by claiming that the Mexican Aztecs were Welsh descendants - drawing extremely dubious parallels between a few Aztec and Welsh words and placenames and referring to several examples in Aztec mythology of white visitors from the East. On such foundations was the British Empire to be founded!

With the new century and the arrival of the Scottish Stuarts and the execution of such Tudor imperialists as Raleigh, the whole story of Madoc went into abeyance for nearly two hundred years.

TWO HUNDRED years later, the relationship between Wales and England was vastly different. Wales was reduced to a marginal colony on England's borders, a source of income for absentee English landlords, who rack-rented their tenants and imposed increasingly capitalist systems of agriculture upon the feudal workforce. Lacking anymore a true native aristocracy and intelligentsia as in Tudor times, Welsh cultural identity resided more and more

among the self-educated non-conformist small farmers, craftsmen and artisans, whose republicanism and (Welsh) nationalism had much in common with similar movements throughout Europe at the time of the French Revolution - people were to be free once more.

The forces of reaction, however, won out, leaving many of the more outspoken radicals dangerously exposed to persecution and prosecution. If the Old World was not to be saved, many - like the Englishman William Blake - cast their eyes across the Atlantic. Welshmen started to rediscover the old Madoc legends. Somewhere in the world, it was believed, lived Welshmen who not only spoke pure Welsh, but whose society and culture were totally unpolluted and uncontrolled by the English. It became very necessary not only to discover such a society, but to emigrate there and escape the English yoke. A New Wales was to be born.

Reports started to come back to Wales in increasing numbers of a tribe of fair-skinned, Welsh-speaking Red Indians. John Sevier, founder of Tennessee, knew they had been the first-comers to Alabama, before other Indians drove them out. Francis Lewis of Llandaff, who was to sign the Declaration of Independence as the New York delegate, was captured by Montcalm in the French War, and turned over to the Indians. He met a Chief who conversed with him in Welsh. The frontiersmen knew them well; Daniel Boone had seen their mocassin prints on the trail ahead. The renegade woodsman James Girty knew so many Welsh Indians that he helped compile a Welsh Indian vocabulary. President Jefferson boasted that his family had come from Wales and instructed his two intrepid explorers Lewis and Clark to find the Welsh-Indians (two of their men did so!). There were literally scores of instances of people reporting that they had actually talked to Indians in Welsh.

Up through the endless Mississippi-Missouri basin the Welsh Indians were always one tantalizing step ahead of the explorers. Expeditions were organised and sent out - some were disasters with only a few shattered survivors returning, others came back with detailed reports of sightings and contacts. At home in Wales, among intellectuals and poets there were serious attempts to establish Madoc and his Welsh Indians in Welsh history, and to relate them to the ancient tradition of the Druids and the Bards which a new breed of intellectuals was reviving.

Central to this movement was the genius Iolo Morganwg, inspired poet, prophet, and forger, who virtually invented modern Druidism single-handed - with the

tradition that the World Truth, known to the Druids, had been passed down from Patriarchal Times within the Welsh nation, and especially amongst its intelligentsia, the Bards. Now Iolo Morganwg, in his inspired writings, was re-releasing this 'Truth' to the world. Iolo had an apparently intuitive perception of the basic intellectual and spiritual forces at work amongst the old Welsh and tribal Celts - a perception that modern scholarship basically agrees with - and a grasp of their functional utility in transforming the starved, neglected and often self-despising Welsh of his own day. His vision of prehistoric, Druidic Wales, which he described in his poems, and which he claimed to have found in ancient manuscripts, came to him in the vital year of 1791 (significantly enough the honeymoon year of the French Revolution) when millennial expectations were at their height. His work not only inspired the visions of William Blake and the white-sheeted Druidism of today, but Iolo became the figurehead in the Welsh Exodus to America and the pursuit of the Welsh Indians.

In all his works he emphasised that the ancient Welsh Bards were, unlike poets in our modern society, who are essentially peripheral and decorative, the rib-cage and spine of the Welsh body-politic - like Homer to the Greeks, or the Old Testament Fathers to the Hebrews. By speaking poetically of practical matters, they were able to fuse the visionary and political in human consciousness, and by feeding both starve neither.

With the suppression of the imaginative, visionary sides of human nature, there is no surprise that it keeps bursting through in the most bizarre fashions. As for example in the phenomenon of Welsh speaking Indians. In the make or break year of 1791, when large sections of humanity thought Heaven achievable on Earth, and when many nations, including the Welsh, scented freedom, then the appearance of these Welsh-speaking apparitions is not that amazing.

One of the most neglected, yet potentially important, historical UFO flaps was the series of strange phenomena associated with the Welsh religious revival of 1905. Little has been published on this subject since a couple of articles in FSR over six years ago by Roger Sandall. Now this neglect has been rectified with the publication of a forty-page booklet on the affair, by Kevin McClure. It is available price £1 (£3) from Mr McClure at 8 Scotland Road, Little Bowden, Market Harborough, Leics., The title is "Stars and Rumours of Stars"



This article was submitted as a review of the book Madoc: the making of a myth, by Gwyn A. Williams (Eyre Methuen, 1979). It helps to throw a great deal of light on the spiritual, social, and political background to the 1904 - 1905 Welsh Revival and its associated phenomena.

John Fletcher will be speaking at the History Library, room 335 of the Arts Building, University of Birmingham, on Wednesday, 20th May, at 5.15pm. His topic will be 'Visions in the Sky', and will be an extended version of his article Lo, he comes in clouds descending, which appeared in MAGONIA, number 1.



BOOKS

JOHNSON, Frank. The Janos People. Spearman, 1980. £5.50. illus.

It is always a risky business to label and particular UFO book as being the silliest yet, as the competition in this field is so intense, yet here I am prepared to risk it. This is the story of the Janos people, refugees from the eponymous planet which was devastated when its moon, Saton (geddit?) disintegrated. Now ten million of these cosmic boat-people are waiting to be re-housed on Earth. But these are not mere celestial squatters, for they originated from Earth in the dim and distant past.

Or so we are told by the participants in an abduction incident which took place in Oxfordshire in 1978, who release this information to Johnson via hypnotic regression. The author holds the naive view that this must make all they say literally true. If nothing else, this book must serve as a warning of the dangers in the headlong rush to regress just about every percipient researchers can get their hands on that some ufologists are indulging in.

One of the most encouraging things about the 1980 UFOIN Conference at Birmingham was the unanimously frosty reception given to Johnson when he was plugging this book. One of the least encouraging things is the knowledge that Johnson was a UFOIN investigator or when he was studying this case! - JR

MARKS, David, and KAMMANN, Richard. The Psychology of the Psychic, with a forward by Martin Gardner. Prometheus Buffalo, NY, 1980. viii, 232pp. \$7.95 (paperback edition)

PLANER, Felix E. Superstition. Cassell, London, 1980. viii, 376pp. £9.95.

These two books take radically different sceptical approaches to psi and related 'paranormalisms'.

Marks and Kammann have re-examined the Stanford Research Institute studies on remote viewing with Pat Price, and have found serious methodological errors. They also attempted to duplicate these claims, using a tighter methodology, with negative results.

A major part of the book is devoted to Uri Geller, and leaves little doubt that during his New Zealand visit, at least, he was no more than a conjourer. The authors differ from some other Geller debunkers in being willing to specify just how he performed his tricks. The authors also discuss

the stage mentalist Kreskin, who however has never been regarded as anything other than an illusionist by parapsychologists.

It is when they try to generalise from these examples to the wider parapsychological field that they become rather unstuck, quoting C E M Hansell as gospel, without seemingly being aware that his critiques were strenuously rebutted at the time. But it is refreshing to see that Marks and Kammann also apply their critique to other, more conventional ideas in science.

Planer's book is the sort of thing that gets 'rationalism' a bad name. Superstition is best defined as 'beliefs held or actions performed out of habit without knowing the reason for the belief or action'. Planer's definition is 'a belief affording the relief of an anxiety by means of an irrational notion' (my emphasis). Definitions of what is rational are purely subjective, and almost any belief is regarded as capable of demonstration by argument or experience, by the believer. So one is back to a definition of rational as equivalent to the western scientific consensus.

In fact, Planer's thunderous polemic against every world-view apart from his own, is a monumental fabrication of antiquated prejudices which rarely rise above the intellectual level of Alf Garnett (Archie Bunker to our American readers).

Many of the typical features of pseudo-science are displayed: argument by authority; the use of old and discredited theories (Sir James Fraser is his major anthropological authority, despite the fact that he is utterly discredited); emotional appeals; appeals to 'common-sense'; drastic over-generalisations and numerous factual errors. All to prove that everyone, apart from members of the White Anglo-Saxon Atheist Elite, is just a bunch of pig-ignorant savages and peasants.

Which is just about the biggest, silliest, and most dangerous superstition of them all!! - PR

BONDARCHUK, Yurko. UFO Sightings, Landings and Abductions: the documented evidence. Methuen, Canada, 1979.

This Canadian casebook ought to be on the reference shelf of every ufologist not only for the material it contains, but for the way in which that material is presented. For Canadian and non-Canadian readers alike, it is convenient to have forty-plus of the best Canadian sightings presented in documented detail; and it is also useful to have them presented under such categories as 'military pilot sightings', 'UFOs and energy generating sites'

and so on. So simply as a report from a country not sufficiently often heard from this is a valuable compendium.

For the most part Bondarchuk is prepared to let the facts speak for themselves, restricting his comment to general observations on the material he presents; there is a minimum of speculating and theorising. A notable feature is the excellent set of illustrations by the author and by Brian James, whose work is well known to readers of Canadian UFO Report.

The author has avoided the temptation to overwhelm the readers with the weight of material available; essential as they undoubtedly are, compilations such as NICAP's UFO Evidence do tend to have the effect of stunning rather than stimulating. Instead, Bondarchuk has limited himself to a small sampling of high quality cases, most of them either multiple-witness, officially corroborated, or in some other way notably well backed-up.

The result is a quiet, unobtrusive collection which nevertheless, has more impact than many more self-consciously didactic books. If I had to choose a single volume to put into the hands of someone who asked "But is there really anything to this UFO Business?", then this could well be the book I would select.

- Willy Smith

McKELLAR, Peter. Mindsplit; the psychology of multiple personality and the dissociated self. Dent, London 1979. £7.95

Peter McLellar's study of dissociation in all its forms contains much that will be of interest to the readers of MAGONIA. McKellar argues that there is a spectrum of dissociated states, ranging from the 'automatic performance of routine tasks' while thinking of something else, through such states as post-hypnotic suggestion, sleepwalking, and abreactive repetition of traumatic events. The spectrum continues through amnesiac fugue, in which a person becomes 'someone else' for a while, right up to cases of alternating personalities, such as the famous 'Eve' case.

Along this continuum of such states McKellar places 'recovery of fugue personality under hypnosis', automatic writing, hypnagogic and hypnopompic imagery, and lucid dreams.

The author is a recognised authority on hypnagogic imagery (a term he regards as being more accurate than 'hypnagogic hallucination') and related states, and what he has to say about these in chapters 5 to 7 is most thought provoking.

Hypnagogic imagery can be either isolated scenes, or proper narratives. They can be either amusing, embarrassing, indig-

nation provoking, or plain frightening. Some of the most hair-raising visions can be observed with surprising detachment; on the other hand some images can be so emotionally charged as to feel, in the words of one subject, "too vivid and too extraordinarily evil not to belong to something real, somewhere".

False awakenings can be extraordinarily vivid, too. One subject 'woke up' in his bed, with his wife, but was rather puzzled to see a fox terrier in the room as well, as he did not own one. He was then able to make himself aware that he was still dreaming (a 'lucid dream'); then really woke up, where the scene was as before, sans fox-terrier.

Experiences such as McKellar describes in these chapters should reinforce the view suggested by Keith Basterfield, Michel Monnerie and the editors of this journal, amongst others, that many strange experiences in the UFO context can be interpreted in terms of hypnagogic imagery. As if to confirm this suspicion, one subject had a very 'ufological' piece of hypnotic imagery: "an eye... in a glass of water, which split in two as he watched, to reveal inside a metallic sphere with tiny people moving about it."

McKellar takes issue with psychologists such as T K Barker, and argues that hypnosis does involve a genuine altered state of consciousness involving dissociation; rather than Barker's concept of a 'goal directed fantasy'. He also notes cases in which an hysterical patient may develop spontaneous fugue during an hypnotic session in which they may perform anti-social acts, for which they later have amnesia. This is, of course, a feature which has been noted in several 'abduction' regression sessions.

In McKellar's study of multiple personalities, and in particular his observation that in some cases the dividing line between an imaginary childhood companion, and a fully-blown secondary personality is very thin indeed, we may have clues as to the source and nature of the contactee experience.

Yet another example of dissociation is the 'spontaneous' emergence of stories in a writer's imagination. McKellar's chief example is Enid Blyton, who claimed that her stories appeared to her in the form of 'private film shows' projected to what she called her 'undermind'. Towards the end of her life these images seemed to take over and threaten her sanity.

If McKellar's attribution of a family relationship between this range of mental phenomena is established, their use in interpreting a wide range of UFO and UKO-related experiences would be enormous. A person, driving down a dark road, exper-

encing hypnogogic imagery, followed by a fugue state in which hours are 'lost'; recovering to suffer from further periods of dissociation, in which the fugue state is 'recalled' by hypnosis; yet another dissociated state, during which communications from a dissociated part of the personality are received, is perhaps an example of how these things might fit together.

Well worth reading, provided you ignore the nonsense on pp. 145-6 about the bicameral mind - an example of a psychologists ignorance of modern anthropology!

PAGET, Peter. UFO - UK. New English Library
London, 1980. 157 pp. £1.00.

Yet another string of newspaper cuttings, pasted together without rhyme or reason, and all very boring. Just why do publishers produce rubbish like this, when useful and original works (such as Nigel Watson's - see Letters column) accumulate rejection slips.

- PR

SCHWARZ, Berthold Eric. Psychic Nexus; psychic phenomena in psychiatry and everyday life, Van Nostrand, New York 1930. xxviii, 308 pp. No price given.

This book is a collection of various articles written over the past twenty years, mainly for small-circulation,

specialist journals. The main purpose of the book is to alert fellow psychiatrists and psychotherapists to the possible presence of psi-related experiences in their practice, but it is unlikely to win any converts from amongst those sceptical of either psi, or the postulates of psychoanalysis.

Those with an open mind, however, will second Dr Schwarz's argument in many of the papers "that one does not need to ask the government for largess, nor travel to the far corners of the Earth to study psi, for the best examples are usually found in one's own back-yard", and his plea for an open-minded examination of all claims, however bizarre.

For the non-specialist, chapter three which provides examples of telepathy by the doctor's infant daughter, should be of the most interest.

Your reviewer found the first chapter - a study of fundamentalist sects engaged in snake-handling, fire mastery and strychnine drinking, the most interesting. Schwarz sees these feats as symbolic means by which people living in a precarious environment are able to proclaim their dominion over nature, both external and internal. The last paper in the book is on Stella Lansing, and was reviewed when it appeared as an offprint.

- PR

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